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[291] to Pahouin women, but it is certainly a geographical characteristic of the southern Cameroons, consequently, the textiles for sale are to a great extent those sold in Europe. Specifically African prints, such as "wax-prints," are dying out. Underclothes, stockings, and shoes reflect the sophistication that goes with wealth. The purchase of durable goods that go under the heading "Equipment," (bicycles, phonographs, pressure lamps) is another symptom, as is the changing [445] demand for household articles. /35/ While the saucepan is still the basic kitchen utensil, enamelware is in strong competition with [513] crockery and glass. Blankets are used everywhere, but the use of sheets is also on the increase.

A mere list of commodities shows the present-day importance of 439 trade. The native populations have not always realized this, owing 441 to their lack of inclination for it. They have not started businesses and have often left this to immigrants, coastal people long familiar with European ways, particularly the Bamiléké or "Haoussa," /Hausa/ who for their part have a solid trading tradition and great capacities in this field. The Boulou especially despise trade and refuse to have anything to do with it. Other Pahouin peoples are not so strongly antipathetic, but their business activity remains very limited.

Is it this bankruptcy on the part of the indigenous people and this 443 taking over by "foreigners" which explains the organization and the 194 location of trade in the region? The villages are in fact very badly 441 served; markets are few and far between and so are rural shops. Perhaps we ought to note differences between the various Pahouin and Pahouinized groups. While a village trader is always most uncommon in Boulou country in spite of the relative affluence of the planters, he is not unknown in Ewondo districts and is quite often to be met with among the Eton, where resources are, nevertheless, more limited. Without local trade the collecting of crops and specifically of cacao posed quite a problem, to which the coming of buyers brought a solution. Business houses advance money to the buyers and buy what they are able to bring back. From hut to hut along the trails buyers negotiate purchases with planters. With these "purchases by peddling" it might seem logical for sales by peddling to develop. Yet this phenomenon is quite recent, being tied up with the development of transportation by car and bicycle. But while the buyers are generally native to the region, the pedlars are nearly always foreign.

● [465] As house-to-house buying creates countless disadvantages, the administration has endeavored to create rural markets so that the public

nature of the transactions and competition would correct them. These markets represent an attempt at introducing trade into the rural milieu, and they are not restricted to the purchase of cacao and palm trees; some African traders try to sell textiles, hardware, and food products. But the markets are still too new for the custom to have become firmly established, for them to have an existence of their own. It may be that here too we should except certain Eton cantons, where there seem to be some genuinely native rural markets.

Although of European origin, the markets held each day in the main towns of the subdivisions have become entirely a part of the way of life. Originally they were set up to provide food supplies for the settlements that grew up around administrative posts /36/ or missions. Then, professional traders came to offer imported merchandise to villagers come to sell their garden produce. Nowadays these markets are routine affairs, drawing their clientèle from a radius of 20 kilometers. Their importance depends upon that of the particular subdivision. As an illustration, we may use the following figures from a study of the market at Sangmélima: 200 women come to sell vegetables, maize, or fruit grown in their gardens. Some women dealers in palm oil, after having bought it liter by liter in the bush, come here with from 10 to 20 liters to sell. Young boys sell cigarettes, pieces of sugar, sandwiches, or cups of coffee, while women bring fritters. Side by side with these petty tradesmen others transact business on a larger scale: about 20 sell dried, smoked fish prepared on the coast or stockfish (dried and salted) imported from Europe, while in their stalls 20 "market boys" /sic/ offering textiles, enamelware, or hardware wait for customers.

The number of craftsmen grouped around the market, the number of cars, lorry-buses /camions amenages/, or bicycles which have brought customers show clearly that this is not an artificial institution. The market is now tending to become one of the elements of the town.

It shares this role with the shops. European and African traders do business along Western lines, both wholesale and retail at the same time. They try to keep on good business terms with the African small dealers who know very well how to go from supplier to supplier to compare merchandise, price, and terms. At the same time they sell directly to the public. Such shops are uncommon outside towns — in this connection as with markets, the villages are little touched by economic activity.